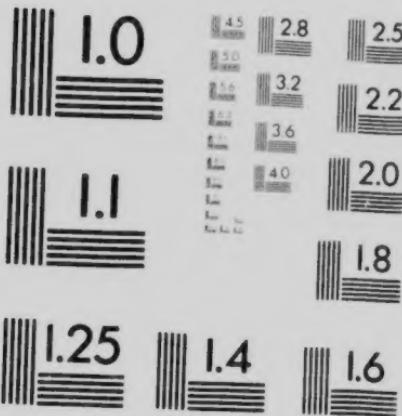


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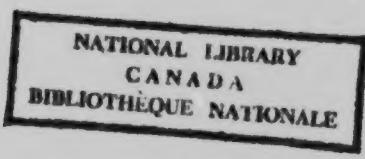
**THE HEBREW TEXT
OF
BEN SIRA
(ECCLESIASTICUS)**

Codex "B." Chaps. XXXIX, 15 to XLIII, 33.
With Translation and Critical Notes.

A Thesis submitted to the University of Toronto
for the Degree of
Doctor of Philosophy.

BY:

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BS 1762
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M37
1710

To the Senate of the University of Toronto:

*I have examined the thesis of Mr. C. A. McRae,
M.A., on The Hebrew Text of Ben Sira, Codex "B,"
and certify that in my opinion the thesis is a distinct
contribution to the knowledge of Hebrew, and recommend
that it be accepted for the degree of Doctor of Philosophy.*

(Signed) *J. F. McCURDY,*
*Chairman of the Board of Examiners
of the Oriental Department.*

June 4th, 1910.

I hereby certify that the thesis above mentioned has
been accepted by the Senate of the University of Toronto
for the degree of Doctor of Philosophy, in accordance with
the terms of the statute in that behalf.

(Signed) *JAMES BREBNER,*
Registrar.

June 6th, 1910.

THE TEXT OF BEN SIRA.

The chapters of Ben Sira which constitute the basis of the work embodied in the present thesis, form part of Codex "B", of which the fragments recovered to date are : 30, 11-33, 3, 35, 11-38, 27, 39, 15-51, 30 ; in all, nineteen leaves with eighteen distichs on a page. Large fragments of other Codices known as "A," "C" and "D" have also been discovered. These cover chapters 3, 8 to 38, 27 and, although they are greatly broken, would amount to about twenty chapters of average length.

The history of the discovery of portions of "B" is, in brief, as follows : In the year 1896, Mrs. Lewis—who had already become famous in connection with other finds—secured in the East some fragments of a Hebrew Ms., which Dr. Schechter, upon examination, pronounced to be portions of chapters thirty-nine and forty of Ecclesiasticus. Shortly afterwards, Dr. Neubauer and Mr. Cowley, collaborating, discovered other portions of "B" in fragments purchased in the East by Prof. Sayce. In 1907, Dr. Schechter proceeded to Cairo and returned with all of the portions surviving in the Genizah of the Ezra Synagogue. Finally, two other pages were secured from merchants who had brought them into Europe. The Codex is not yet complete.

The fragments recovered are greatly marred. In many places the text is entirely obliterated, while in others, vestiges of letters—often almost illegible—alone remain. The task, therefore, of restoring the original readings becomes one of unusual difficulty, success depending upon constant and careful reference to the Syriac, Greek and Latin Versions, which have long been in existence. For a full discussion of the comparative values of the Versions as aids to the recovery of the text, reference should be made to the commentaries of Lévi and Smend.

The marginal readings of "B" are very abundant, and both illustrate the method and indicate the success of a glosser, who sought to restore the original texts. The following are the chief divisions under which the marginal notes may be grouped : (a) words similar in meaning to the words in the Codex : 39, 24a, 28a, 40, 10b, 41, 10a, 17a, 22c, 42, 2b, 3a, 17b, 43, 8b, 11b ; (b) words similar in form : 39, 30b, 40, 4b, 6a, 29c, 41, 6a, 10b, 14c, 42, 3b, 12a, 43, 5b, 28a ; (c) the corresponding N H or Aram. word : 40, 18b, 41, 14b ; (d) exchange of prepositions : 41, 17b, 42, 1e, 2a, 43, 8a, 17c ; (e) transposition of letters : 39, 35b, 40, 30d, 42, 11c, 14b, 43, 4b, 17d ; (f) exchange of words ; of verb stems ; of person, number or gender ; (g) change of the order of words ; (h) addition of words ; of suffixes ; (i) deletion of consonants. These are not exhaustive, but are sufficient to indicate the needs of the text as it came into the hands of the glosser, as well as his effort to supply them.

The extent to which M readings can be utilized is not always evident, on account of the large number of lacunæ within the Codex, for which the glosser furnishes possible readings. It is quite clear, however, that many of his annotations were not intended to be emendatory, but were often merely explanatory and suggested by similarity of form, sound or meaning, and were set down in reserve. Compare 39, 16 *b* with 33 *b*; also 39, 21 *b* with 21 *d* and 30 *c*; also 39, 17 *b* with 31 *b*; also 43, 14 *a* with 26 *a*. As the notes of M rarely coincide with the Codex, where the photograph is clear, there is a fair presumption, that in seeking to fill out the numerous lacunæ, the M readings should only be finally adopted where they receive adequate support from the Versions. Those that have been accepted in the thesis are adopted only provisionally and in lieu of a better representation of the Greek, Latin, or Syriac readings.

While there appears to be some evidence that the glosser had recourse to the Versions, (cf G S 41, 12 *b*. 14 *b*. S 42, 6 *a*. G 43, 9 *b*) yet its weight cannot be large, in view of the predominance of notes which persistently ignore them.

The division of the strophes has been based upon logical, rather than upon artistic grounds. And, although, in some instances the results may not be quite satisfactory, yet it cannot be denied, that in the majority of cases a new thought is started with the beginning of the strophe.

The verses are generally distichs, though often tetrastichs; and in measure, trimeter, though frequently tetrameter.

In the numbering of chapter and verse, H. B. Swete has been followed.

PRINCIPAL ABBREVIATIONS EMPLOYED.

- A = Codex Alexandrinus, according to H. B. Swete.
C = Codex S. Ephræmi rescriptus, according to H. B. Swete.
C N = The Original Hebrew of a portion of Ecclesiasticus. Edited by A. E. Cowley, M.A., and Ad. Neubauer, M.A., Clarendon Press, 1897.
Cod. = Codex.
D Gl. = Glossary in Cowley and Neubauer's Text, by Prof. S. R. Driver.
G = The Old Testament in Greek, by H. B. Swete. Second Edition. Cambridge, 1896.
H = The Hebrew Text of Ben Sira, from facsimiles published by the Oxford-Cambridge University Press, 1901.
Herk. = De Veteris Latina Ecclesiasticii, capp. I-XLIII., Leipzig, 1899.
L = Versio Vetus Latina.
Le = The Hebrew Text of the Book of Ecclesiasticus, ed. with brief notes and a selected glossary by Israel Lévi; prepared in 1902 and published in Semitic Study Series, under the joint editorship of Gottheil and Jastrow, 1904.
M = Marginal reading.
N H = New Hebrew.
om = omit, omits, omitted.
O T = Massoretic Text of the Old Testament.
P. = Liber Jesu Filii Sirach, sive Ecclesiasticus, Hebraice, editit Norbertus Peters. 1905.
S = Libri Veteris Testamenti Apocryphi Syriace. Ed. P. A. de Lagarde. 1861.
Sah. = Sahidische Uebersetzung nach R. Pietschmann, G. Stein-dorff und N. Peters.
Sir. = Sira.
Sm. = Weisheit des Jesus Sirach erklärt von Rudolf Smend. Berlin, 1906.
Str. = Die Sprüche Jesus' des Sohnes Sirachs, herausgegeben von Prof. D. Dr. H. Strack. Leipzig, 1903.

PRINCIPAL SIGNS EMPLOYED.

- [] where a letter or letters are enclosed, indicate that the latter have been supplied.
[] where a letter is not enclosed, indicate that there has been a deletion.
] after a numeral, serves to separate notes on different verses.
| before a letter, serves to separate notes on different words.
+ = plus.
|| = parallel.

T E X T.

Chapter XXXIX.

[בש[ירות נבלם וכלי מיני[ס]ב]	15c
וְכֵן תָּאַתֵּר[נ] כִּתְבָּהָד :	
[במַעֲשֵׂי אֶל כָּלָם טוֹבִים]	16
וְכֵל צוֹרָךְ בְּעַתּוֹ יִסְפִּיק[ג]ן :	
[בְּדִבְרֵי יִעֲרֵיךְ נָנָה] וְ[בְּמִזְאָם פַּי אָנוּ הַרְוחָן :	17c
ת ס רָצָנוּ יִצְלָחָה	18
אָנוּ מַעֲזְרָק לְתַשְׁעַטָּה :	
מַעֲשֵׂי כֵּל בָּשָׂר נָנָה	19
אָי[ג] נְסָתָרָה מָנָה עִינָתָה	
סְעִילָם וְעַד עַלְמָם יִבְשָׁת	20a
אָנוּ נְפָלָא וְחֻקָּם בְּמִנְחָה	d
אָנוּ לְאַמְרָה וְהַלְמָה נָה	21
בְּיַהְלָל לְאַמְרָה נְבָהָר :	
אָנוּ לְ[אַמְרָה] וְהַרְעָם מָוָתָה	
בְּיַהְלָל בְּעַתּוֹ יִגְרָה :	
בְּדִבְתָּוּ בְּיַאֲרָה חַצְבָּהָה	22
וּבְנָהָר תְּבֵל רִיוָתָה :	
בְּ[בְּ]זָעַמְוָה נָוָם יְוִדוּשָׁא	23
וְתַחַפֵּךְ לְפָתָח[ה]עַמְשָׁה :	
[אַרְחוֹן] תְּזִיז [לְתַמִּיסָה] יוֹשְׁרָה	24
בְּ[לְ]הַדִּיטָם יִסְתּוֹלְלוּנוּ :	
[טוֹב] לְ[טְ]זְבִּיכְעַמְלָקָה	25
בְּ[לְ]מְרָאשָׁךְ לְרוּסָה[לְ]רָעָעָן :	
[רָאַשְׁתָּה] לְ[טְ]זְבִּיכְעַמְלָקָה לְחַי אַדְבָּה	26
טִיבָּה זָאַשׁ וּבְרוּלָה זְמָלָה :	
[חַלְבָּמָה חַטִּים] חַלְבָּמָה זְדָבָשָׁה :	
דָּם עַנְבָּה יִצְחָר נְבָנָה :	
בְּלְ[לְ]חַתָּה[לְ]טְ[בְּ]בִּים יִמְבִּיאִים	27
בְּ[לְ]רוּסָה[לְ]רוּסָה נְחַפְּכוּ :	

TRANSLATION

CHAPTER XXXIX.

- 15c [With songs of the lyre and stringed instruments],
And thus with a shout shall [ye] say :
16 [The works of] God—they are all good !
And supply every need in its season.
17 [By his word] He ordereth the [sun]shine,
And [by] the expression of his mouth its light.
- 18 ... his pleasure, He maketh to prosper,
And there is no barrier to his succour.
19 The works of all flesh are before him,
And there is nothin[g] concealed from his eyes.
20a He beholdeth from everlasting to everlasting ;
d And there is nothing too extraordinary or difficult for him.
- 21 And no one is to say, Wherefore is this ?
For everything is chosen for its need ;
No one is to say, This is worse than that,
For everything becomes paramount in its season.
- 22 His blessing overflows as the Nile,
And as the Euphrates, it saturates the land.
23 For [in] his anger, He disinherits the nations,
And maketh a watered land barren.
24 (As) his ways are right to the upright,
So to the refractory are they obstinate.
25 ["Good "] for the go[sod] hath He created,
So from the beginning, for the evil, evil.
- 26 The chief of all things for the livelihood of man are :
Water, and fire, and iron, and salt,
[Cream of wheat], milk and honey ;
Blood of the grape, fresh oil and clothing.
27 All th[ese] to the [g]ood, bring good,
So for the evil, they are turned to evil.

יש ר[ז]וחות לנקסָ נו[צ]רו
[וכאפס צור[יסס] יעתיק[ו]ן]

28

ash וברד רע[ב]ב זדברא
נס אלה למשפטך נו[צ]רו :

29

חיה שׂנָע עקרב ורין
וחרב נקשות להחריטם [רעים]
כל אלה לצורכם נבראים
והפה באוצרם לעתך יפקודו :
בצורתו אותם ישישו
ובחיקתו לא יטרוף פיו :

30

על נן בראש התיצבתיא
וזתבוננתנו ובכתב הנהתי :
מעשי אל כלם טובים
לבל צורך בעתו יספוקו :
איןך לומר זה רע מזה
בי הכל בעתו יגבר :

31

עתה בכל לך[ב]ס הרגינו
וברכו את שפט ה[דו]שא :

32

עסְקָם נדוֹלָק הַלְּקָא אֶלְךָ
ויעילוּ כְּבֵד עַל בְּנֵי אָדָם :
טיום צאתוּ מִרְחָם אֲמֹם
עד יומ שׁוּבוּ אֶל אָסָן כָּל חַיָּן :

33

טַיּוֹשְׁבָךְ כְּסָא לְגַבְהָה
עד לְ[י]וֹשְׁבָה עַפְרָ וְאַפְרָ :
סְעוּתָה צְנִיפָה וְצִינָה
וְעַד עוֹתָה שְׁמַלָּת שְׁוֹ[עַר]ךְ :
אָפָף קְנָהָ דָּאָה וְפָהָרָה
אִימָת צוֹתָ תְּהִרְחָה וְרַבָּה :

34

35

- 28 There are wi[nds [crea]ted [for vengeance],
[And in their fury] they dislodge [the
rocks].
-
- 29 Fire and hail, famin[e], and pestilence;
These too, are for[med] for judgment.
- 30 Beast of tooth, scorpion and cobra,
And sword of vengeance to exterminate
[the wicked.]
All these for their use are created,
And they are in his treasure-house against
the time of muster.
- 31 When He commandeth them they re-
joice,
And in their prescribed tasks do not
spurn his word.
- 32 Therefore, at the beginning, I took my
stand,
And considering, set [it] in a book :
- 33 The works of God—they are all good !
They suffice for every need in its season.
- 34 No one is to say, This is worse than
that,
For everything becomes paramount in
its season.
- 35 Now with all [your] heart, send up a
ringing cry,
And bless the name of the Holy One.

CHAPTER XL.

- 1 A great task hath God allotted,
Even a heavy yoke unto the sons of
men ;
From the day of his going forth from the
womb of his mother,
Until the day of his returning unto the
mother of all living.
- 3 From the proud occupant of a throne,
To him who sits upon dust and ashes ;
- 4 From him who is encircled with crown
and diadem,
To him who is enveloped in coarsest
fabric.
- 5 Anger, jealousy, anxiety, and dread ;
Fear of death, strife and contention.

יעת ניחוח על משכנו
שנית ליליה ה[שנה] דעת[א]:
בעט יהלוע בראש יקטרוז
ושחטו בחול[ב]מותה זו[שכ]:
ה[ש] תע[ה]ם מהווים נפשין
בשריד בורח[ג] מפניהם רודב[ה]:
עד רצינו מ[בטחו] יקייז[א]
בנא[ין] פחד יתמה:

...

זב[ה]ם זם חרחרה וחרבו
שד ישבר רעבך ומזה[תפ]ן:
על רשות נבראה רעה[ה]
ובעבורות[ל]א תמוש כלח[ה]:
כל פארץ אל ארין ישוב[ה]
נאדור מטורב[ה] אל מטורב[ה]:

הילע מעילג בנחל אית[ה]
ובאפיק אדריך בחויז קולות[ה]
אם [ה] שחתה כ[כ] פבב[ה] יכלו[ה]
בי פתאי[ה] לנזה ית[ג]:

ן[א] צראט כחמס לא זונקתו
בי سورש הקב[ע] על אן סלע[ה]
בקרטיזתו על נפתם נה[ה]
לפני כל ידקה נדעיכו[ה]:
וחסדק לעולף לא יוסמכו[ה]
וצדקה[ה] לעד תכין[ה]:

הוי די[ה] ושברנו יפתח[ה]
יבשניהם בוצא איצ'ר[ה]
ילד עיר יעמינו שם
יבשניהם אש[a] נחשכת[ה]:

- While he rests upon his bed,
Sleep of the night de[ranges his reason].
- 6 For a little they desist, for a moment they
are quiet ;
And from them in drea[ms doth he flee] ;
Distracted at the vision of his soul,
(He is) as a fugitive [fleeing before] a
pursuer :
- 7 Until his desire [for safety] rouseth him
up,
And he is amazed that there is no cause
for terror.
- 8
- 9 [Pestile]nce and bloodshed, fever and
drought,
Devastation and destruction, famine and
dea[th].
- 10 Against the wicked, evil is created,
And on his account, ruin departeth not.
- 11 Everything from the earth, unto the earth
returns,
And that which is from the height, to the
height.
- 13 Wealth (gotten) from wrong, (is) as a
rushing torrent,
And as a mighty stream in the flashing of
thunder :
- 14 When their m[o]ney is corrupted, they
va[n]ish,
For simple fools shall perish for ever.
- 15 The branch of violence shall be without
offspring,
For the root of the godless is on the point
of a crag.
- 16 [They are] like reeds upon the bank of
a river;
Before any vegetation do they wither ;
- 17 But piety shall never be moved;
And justice shall forever be established.
- 18 A life (either) of independence or wages
is sweet;
But he that findeth treasure is above
them both.
- 19a Children and a city establish a name ;
d But a woman beloved is better than
either.

- [י'] וְשָׁבַע יְעִילֵזֶז לְבָ
וּמְשֻׁנִּים אֲהַבְתָּ דָּרוּסֶם:
לְ[וּ]לְלָא וּנְבָלָא יְעִירִבוּ שִׁירָ
וּמְשֻׁנִּים לְשׁוֹן בְּרָהֶם:
יְ[עַ]י וְתָאָרֶת מִחְ[כְּדוּ]יָם עַיָּג
וּמְשֻׁנִּים צְמַחִיא שְׁדָהֶן:
[רַיִעׁ וְהַבְּרָזׁ לְעַת יְנָהָנוֹ]
וּמְשֻׁנִּים אֲשָׂה מְשֻׁבְלָתָהֶן:
אֲחָמָה [וְשַׁוְתְּקָמָה לְעַת צָהָ
וּמְשֻׁנִּים צְדָקָה] מְצָלָת:
זָהָב וְכַפְּפָה יְכִינֵו רַגְ[לָם]
וּמְשֻׁנִּים עַצָּה טַבְּחָפָה:
חִיל וְכָחָז יְנִילָה לְבָ
וּמְשֻׁנִּים יְ[רָאָת אֱלֹהִים:
אַיִן] בְ[יְ[רָאָת יְיָ] טַחְכּוֹרָז
וְאַיִן לְבָקֵשׁ עַפְתָּה [מְשֻׁעָן]:
יְ[רָאָת אֱלֹהִים] כְּעַדְן בְּרַכְתָּה
וּבְ[ן] עַל] כָּל כְּבָודָה חַפְתָּה:
בְּנִיאָה חַיִי סְתָנָא אֶל תָּחִי
טוֹב נַאֲסָפָע סְמַסְתּוֹלָלֶז:
אִישׁ מְשֻׁנִּים עַל שְׁלָחָן וּרְאָ
אַיִן הִיּוֹ לְמִנוֹת הַיִּסְטָ
מְנַעַלָּא נְפָשָׁה מְטַעַמִּי [זְבָדָ]
לְאִישׁ יוֹדֵעַ [יְ[סָרוּם] מְעִימָה]:
[בְּפִי] עַזָּה נְפָשָׁה חַמְתִּיק שָׁאָלָה
וּבְקָרְבוֹ תְּבָעָר כְּפֹו אַשְׁן:
1
- Chapter XL.
- חוֹ[יְ]אָ לְמוֹתָה טָה [טְרָ וּבְרָהֶ]
[לְאִישׁ שָׁוֹק] טָפָע עַל סְכוֹנָתָהֶן:
אִישׁ שְׁלִוְיָה וּמְצָלִיחָה בְּכָלָה
וְעוֹד בְּ[וּ] חְ[יָלָן] לְקַבְלָן תְּעִנוֹנָה:

- 20 W[in]e and strong drink make the heart
 merry,
 But better than either is the love of
 lovers.
- 21 Flute and harp make sweet the song,
 But better than either is a pure tongue.
- 22 B[eauty and comeliness are desir]es of the
 eye,
 But better than either are the herbs of
 the field.
- 23 [Friend and comrade] guide (each other)
 [for a time],
 But a woman of penetration is better
 than either.
- 24 A brother [and a friend for a time] of
 distress ;
 But more than either, does righteousness[ess]
 deliver.
- 25 Gold and silv[er establish the foot],
 But [good advice] is better than either.
- 26 Riches and strength make the heart
 rejoice,
 But better tha[n] either is godly [re]ver-
 ence.
 There is nothing lacking in the fear of
 God,
 And there is no need to seek support
 beyond.
- 27 The fear of God is a blessing like Eden,
 And so [above] every glory is its canopy.
- 28 My son, a life of importunity do not live ;
 For it is better to die than to be in
 the way.
- 29 A man that stares at a strange table ;
 His life is not to be reckoned (as) a life.
 [Bestowed] dainties are a loathing of the
 soul ;
 To a man who understands they are as
 pain in the bowels.
- 30 [In the mouth of] an impudent person
 begging is sweet,
 But (afterwards) it produces heart-burn
 like fire.

CHAPTER XLI.

- 1 Ah Death ! how [bit]ter is the remem-
 brance of thee,
 To a man living quiet[ly] upon his es-
 tate ;
 [To] a man tranquil and prosperous in
 all [things],
 And who is still [ab]le to take dainties.

חאה למוֹתָנוּ מִתְהַם טוֹב חֲקָרָה לְאִישׁ אֶובֶד וְחַסֵּר עַצְמָהּ :	2
לְאִישׁ זָקֵן כּוֹשְׁלָךְ בְּכָל־ סְרָבוֹ וְאֶבֶד תָּקוֹהָ :	
אֶל הַפְּתַח טְפוּת חַזְקָעָה וּכְרַבְיָה רַאשָׁנִים וְאֶחָרֶנִים) עַפְרָה :	3
זֶה הַלְּקָק כָּל בְּשָׂר פָּאֵל וּמְה תִּפְאַת בְּתֻהוֹתָה עַלְיוֹנוֹן :	4
לְאַלְפָ שָׁנִים טָהָה וּעְשָׂר איַזְוָא תּוֹכְחוֹתָךְ (חַיִם) בְּשַׁאוֹל :	
נִינְעָ נְבָאָם דָּוָז (בְּ[רַעִיסָה] נוֹכְדָּא אַיְילָס (נוֹרִידָה רְשָׁעָה :	5
בְּבָנָ עַילָּה מְפַשְּׁלָתוֹן (תְּ[רַעִעָה] זָעָם) זְרַעַנוּ חַרְמָה תְּמִידָה :	6
אָבָרְשָׁע יְקֹוָבָן יְ[לְדָה] כִּי (בְּ[בְּ[לְלָזָן] וְ[כְּלָבָה]) :	7
(אָזְיָה לְ[בָם] אָנְשִׁי עַילָּה [עַזְבָּיק] תִּוְרָת עַלְ[יְזָנָן] :	8
אָס תְּ[פָרוֹת] עַל יְדֵי אַפְּנָן וְאָס תּוֹלְדִּותָ לְאַנְתָּהָן :	9
(אָס תְּבָשָׁלוּ לְשָׁבָתָה עַולָּה וְאָס תְּטוֹתָה לְ[קְלָלָה] :	
כָּל מְאָס אָל אַפְסִי יְשֻׁבוֹן בְּנָא חַנְפָּק מְתָהָוָה אָל תְּחֹזָה :	10
הַבְּלָעָ אָדָם בְּנִיתָהָז אָךְ שֵׁם הַסְּדוֹם לֹא יְבִרְתָּה :	11a
פָּחָד עַל שֵׁם כִּי הַזָּהָא יְלָזָה כְּאַלְפִּים אַיְצָרוֹתָהָ הַטְּרָחָה :	12
טוֹבָה גָּגָה חַיִם (יְטִיָּה) מְכֹפֶר וְטוֹבָה (הָשֵׁם יְטִיָּה אַיְזָה) מְכֹפֶר :	13
הַכְּפָה מְפֻנָּה וְאַיְצָר מְסֻתָּה :	14b

- 2 Ah Death ! how good is thy sentence,
To a man perishing and with failing
strength ;
To an old man stumbling along—
An eccentric if despair.
- 3 Be not afraid of death, thy doom;
Remember that men of the past and
future (will be) with thee.
- 4 This is the portion of all flesh from God;
Then why rejestest thou the law of the
Most Hi[gh] ?
Whether for a thousand years, an hundred
or ten,
There are n[o] adjustments [of life] in
Sh|col|.
- 5 A reprobate progeny is a gen[er]ation of
evil [dolers],
And a foolish brood [are the whelps of
the wick]ed.
- 6 By an evil son is government shattered,
And [with his] seed is [constant want.]
- 7 An ungodly father doth a bo[y] curse,
For [on his] ac]count he is put to shame.
- 8 [Woe] to [you, ye men of evil],
[Who forsake the law of the Most Hi]gh.
- 9 If ye are fr[uit]ful, it shall be for] mis-
fortune ;
And if ye beget, it shall be for sighing :
If ye stumble, it shall be for perpetual joy;
And if ye die, it shall be for a curse.
- 10 Everything (arising) from nothing unto
nothing returns;
So the profane (proceed) from emptiness
to emptiness.
- 11 The vanity of man is in his body ;
But a pious name shall not be cut off.
- 12 Have a care over (thy) name, for it will
be more constant
Than thousands of precious treasures.
- 13 Goodness of life (consisteth) in number
of [days],
But goodness of name, in days with-
out number.
- 14b Concealed wisdom, and a hidden treasure!

	סמה תיולחה בשתיים :
15	טיב א[יש] מצפן אילתו
	סאиш מצפין הפטחו :
	סופר כשת :
14a	מייסר בשתוא שטעהו בניין
16	וחכלפו על משפטיהם :
	לא כל בשת נאהק לשבר
	ולא כלק הכלם נבחר :
17	בושס פאב ואמ על גנותו
	מנשיא [וישרנו על כחשא :
18	סארז וגרתעה על שקר
	בעדה ועם על פשע :
	מחברם ורע על מעלה
19	וtmpוקם תנור על רה :
	[ביבותם אל[הו] ובריתם
	ביבטה אציל אל לחם :
	ט[מניעו] מתחה ש[אלתנו]
21a	טחשי[בנ] אמייא רעך :
b	טחש[בותו] ט[חלקו]ת מהנה
20	ט[ש]אולם [ל]שלום מהחריש :
b	טחבייט [אל אשא זורה]
21c	וטה[ת]ק[ומם] ק על משכבה[q] :
22c	סאווחב על [דב]רייך חרפה
d	ומאחריו מתח אל תנאי :
	Chapter XLII.
1a	ומשנחת דבר השכעה
	ומחסוף כל סוד עזה :
	היית בושן באפת
	ובצא חן בעניינך כל חייך :

- c What profit is there in either of them ?
15 Better is a man who hideth his foolishness,
Than a man who hideth his wisdom.

DISCIPLINE OF SHAME

- 14a Hearken, O children, to the discipline of shame,
16a And be abashed by my standard.
It is not fitting to beware of every shame;
And not every kind of modesty is approved.

17 Be ashamed before (thy) father and mother
of whoredom;
Before a king and prince of deceit;
18 Before a master and mistress of a lie ;
Before the congregation and people of transgression;
Before a comrade and friend of treachery;
19 And before the place where thou sojournest of furtiveness.

[Of the violation of an oath and covenant;
Of stretching out the elbow at meat;
Of refusing to grant a request ;
21a Of turning away the face of thy friend;
b Of reckoning (closely) the parts of a portion;
20a Of silence before an inquiry as to thy welfare.

b Of gazing [after a woman that is a harlot],
21c And of ascending upon her bed.
22c Before a friend of reproachful words;
d And after giving, spurn not.

CHAPTER XLII.

- 1a Of repeating a word thou hearest ;
Of laying bare any secret counsel :
So shalt thou be truly sensible to shame,
And find favour in the sight of all living.

	אך עלה אלה אל חבות ואל תשא פניות לחתאן :
2	על תורה עלין וחוק יעל [פסצת] להצדיק רשות :
3	על חשבונו חבירך ואחיך יעל מהלכות נחלתו יישן :
4a	יעל שחקו מאנים ופלס ועל תפחותו איה זאבן :
5a	על מקנה בין רבי לטעמו יעל מטהיר טביה הנירא :
4b	על אש רעה חותם יעל מוקם ידים רגנתה מפתחה :
5c	
6	
7	על מוקם מפקד יד טפשר ומסתת ולקחים הכל בכתוב :
8	על מיסודה פותח וכטיל ושב בושלו [בט[צי]דית[גונית]] והיות והירון באמת ואיש צניען לפניו כל חייא :
9	בת לאב מטבנת שקד דאנת[ה]ם תע[ר]יהם שנתי :
10	בנעורים בן תבלחה ו[א]ת נ[ב]רחק פ[ע]ן [השנא] בבתוליה פ[ע]ן תפוחה ובכית [בע]לה [כ[ל]טוד] ג[ע] ובכית אביה פ[ע]ן [ההזה] ס[ע] ובכית איש [פ[ע]ן תע[ז]זר]
11	(בני ע[ל] בת זול[ל]ח[ס] חחוק טשבר) v (פ[ע]ן תעשה ל[ך] שם ברהא : דבת עירא וקלות ע[ב] וזיבשתך ע[ב] דת שערא :

- Only of these things be not ashamed,
And accept not persons unto sin :
- 2 Concerning the law of the Most High and
the statute :
And of [justice], to administer punishment
to the guilty;
 - 3 Of reckoning with a comrade and traveler:
And of divisions of an inheritance and
property:
- 4a And of the fine dust of scales and balance
5a And of testing(?) weights and measures.
4b Of goods between much and little ;
5c Of estimating the wares of the merchant;
6 Against an evil woman a seal,
And a place of weak hands a key !
- 7 In the place of deposit "tell" (thy money);
And let all depositing and withdrawing
be done with forms.
- 8 Of the correction of the simple and the
fool ;
Or of a grey-beard stumbling into harlots'
[ne]jt[s].
So shalt thou have been admonished
indeed,
And a man well trained before all living.
- 9 A daughter is a treasure of concern to a
father,
And an[x]xiety for her dr[siveth away his
slumber] :
In her maidenhood, lest she fade ;
In her wife[ho]od, lest she be hated.
- 10 In her virginity, lest she be seduced;
And in the house of her husband is barren.
In the house of her father, lest she be
[pregnant].
And in the house of her husband [lest she
bear not].
- 11 [My son, ovjer a disso[l]ute [daughter,
strengthen the guard];
[Lest she make for thee] a name of evil
odour,
A byword of the city, and a taunting of
the people;
And put thee to shame [in the con]gre-
gation of the gate.

סָקוֹם תְּנוּר אֶל יְהִי אַשְׁנָבָה
וּבֵיתֶךָ סְבִיבֶת מְבוֹאֶה סְבִיבֶבָה :

12 לְכָל זָבָר אֶל תְּהֻגָּע תְּאַרְכָּן

וּבְיִזְעָג נְשִׁים אֶל תְּסִתוּידָה :

13 כִּי סְבִנְדוֹ יִצְאֵן עַשְׂרֵה :

וּמְאִישׁ רַעַת אֲבָהָה :

14 [טְבוֹן] רַעַם אִישׁ סְמִינָה אַשְׁתָּה :

וְ[תְּחָ] סְחָרָתָה תְּבִיעָה [הַרְפָּה] p :

15 אַוְבָּר נָאֵק מְעַשֵּׂי אֶל

וְהַ חַוְתִּי וְאַסְפִּירָה :

בְּאַבְרוֹן סְעַשְׂיוֹס נְזִרְדוֹן

וּפְעַלְיָה רְצָוֹנוֹת חַלְקָה :

16 שְׁפֵשׁ זְוִיחָה תְּחָא עַל כָּל גַּנְלָתָה

וּבְכּוֹדֵג יִי עַל כָּל פְּעַשְׂיוֹ :

17 לֹא חַפְּזִיקָם קְדוּשָׁי אֶלָּא

לְסְפָרָה נְפָלָאות יִיְהָ :

אִימְצָעָה אֱלֹהִים צְבָאוֹן :

לְהַ[חַזִּיקָה] לְפָנֵי כְבוֹדָו :

18 תְּחַזֵּה וּלְבָנוֹ חַקְרָן

וּבְכָל פְּקָרוֹתָהָם יִתְבּוֹבָן :

19 טְחוֹהָה חַלְיָוטָה [וְ]נְחִיּוֹתָה

וּמְנִלָּה חַקְרָק נְסִתָּרוֹת :

20 לֹא [עֲדָרָף] סְמָנוֹ כָּל שְׁכָל

וְלֹא חַלְפָות כָּל דָּבָר :

21 [כְּבוֹדָתָה] הַכְּמָת[הַ]תָּנוֹתָן

אֶחָדָה הוּא מְשׁוֹלָם :

לֹא גּוֹסְפָּה וְ[לֹא] נְאַצֵּל

וְלֹא צְרִיךְ לְכָל סְבִיבָה :

23 הוּא אֲחֵי [וְעוֹזְדָה לְעֵד]

וְלְכָל צְוֹרָג הַכָּל יִשְׁטָבָע :

In the place where she stays, let there
 be nor lattice,
Nor a chamber (?) viewing the entrance
 round about.

- 12 To any male, let her not show (her) figure ;
And among women, let her not direct the conversation ;
- 13 For from a garment proceeds a moth,
And from a woman, a woman's wickedness.
- 14 Better is the wickedness of a man than
 the goodness of a woman,
And a daughter causing shame poureth forth reproach.
- 15 I will remember now the works of God,
And that which I have seen will I recount;
By his word, were his works fashioned,
And the work[s] of his pleasure hath He created.
- 16 [As] the ri[sing] sun is revealed over all,
So is the glory of the Lord over all his works.
- 17 The holy ones of God do not suffice
 To declare the wonders of the Lord ;
God hath strengthened his hosts,
 To make [them] steadfast before his glory.
- 18 He hath fathomed the Abyss and the heart,
 And understandeth all their subtleties;
- 19 Declaring things that are past and things
 that are to come,
And bringing to the light traces of secret things.
- 20 [No in] sight is lacking to him,
And no matter glides past him.
- 21 The mighty acts of his wisdom hath He adjusted;
And He is of one (mind) from of old.
[There] is no[thing to be added and]
 nothing to be subtracted;
And He has no need of any master.
- 23 He liveth [and abideth forever],
And so everything is obedient to every purpose ;

בלם שׁוֹנִיכֶל וְהַ מָוֵה 24

וְלֹא עֲשָׂה כְּמֵם שׁוֹא בְּדַע 25

וְהַ עַל [ז]ה חָלָק מָבוֹן 25

ז[מ]יָם יִשְׁבָּע [ע] לְחַבֵּיט תָּאוֹרִי 25

Chapter XLIII.

ת[ו]אַרְם מְרוּם רַקֵּע טַהֲרָה 1

וְעַצְסָם שְׁטוּם מְבִיטָם הַדְּרוֹם 2

שְׁפָטָש מְבִיעָם בְּצָאתָם הַכָּה 2

מְחֹג נָוֹרָא מְשִׁיעִי יִיָּה 3

בְּחַצְחוֹרָוּן יִהְתִּיחַן תְּבָלָא 3

לְפָנֵי הַרְבָּנוֹ פִּי יִתְבָּלָלָו 4

בְּזַר נְפֻזָּהָם פְּחַת יִצְקָח 4

שְׁלֹחָם שְׁפָט יִדְלִיקָם הַרְבִּים 5

לְשַׁ[ז]ן פָּאוֹרָת תְּנַסְּרָה נְשַׁבְּתָה 5

וְשְׁנַזְהָהָה תְּבֹהָה עַיְנָא 5

כִּי נְדֹלָא יִיּוּשָׁהוּ 5

ז[ב]דְּרִירִי יִרְיַעַם בְּאַרְחוֹג 5

זָנָם יְרָחָה זָהָה [כ]עַתְּה [י]שְׁבָתָה 6

וְסְמַלְתָּה [ל]גַעַתְּה וְאַתְּ עִילָּם 6

ז[מ]מְ[נ]הָם מְזִיעָד וְסָנִי הָמָ 7

ז[מ]וֹפְעָה עַבְּרָה בְּתַבְּוֹתָהָג 7

הַדָּש כְּשָׁמוֹא הָא סְתַהְדָּשָׁן 8

סָה נָוֹרָא בְּחַשְׁתַנְתָהָן 8

כָּלִי צָבָא יִגְבָּלָא מְרוּם 8

טְרִיצָהָן רַקֵּע מְזָהָהָהָה 8

תְּאַר שְׁבִים וְהַדָּר בְּכַבְּדָה 9

ז[ע]דִ[ה] מְסֹהָרָה בְּמַרְבָּסִי אַלְמָ 9

בְּדַבָּר אַלְפָק יִעַפְדָּהָק 10

וְלֹא יִשְׁנָנוּס בְּאַשְׁתְּרוֹתָהָן 10

רָאָה קַשְׁת בְּרַק עַשְׁ[ה]גַעַן 11

בְּיַם בָּאֵד נְאַדְדָהָה [בְּכַבְּדָה] 11

- 24 And each one varies, one from another;
None of them, hath He created in vain :
25 One thing surpasses another in its good,
And who can be satiated with beholding
its beauty ?

CHAPTER XLIII.

- 1 The b[ea]uty of the height is the clear
firmament'
And a brilliant prospect is the body of
heaven.
2 The sun, when he goeth forth, poureth
out warmth ;
How wonderful are the works of the Lord!
3 At his meridian, he maketh the world to
glow ;
Before his heat, who can maintain him-
self ?
4 (As) a well-blown furnace (makes) the
coals red hot (in the smelter),
(So) the sun, when it is sent forth, sets
the mountains in a blaze;
A fork of light consumeth the world,
And his fire scorcheth the eye ;
5 For great is Jehovah his maker,
By whose words, he runneth along his
course.
6 And even the shining moon wanes accord-
ing to its time,
Though it is for perpetual rule and an
everlasting sign;
7 By it are the seasons and the times
of the statute :
Shining, it vanisheth in its circuit.
8 The new moon according to its name
renews itself ;
How wonde[r]ful is it when it changes !
c The beacon of the host wanes on high,
Leaving the firmament aglow from its
shining.
9 The beauty of heaven is the glory of the
stars ;
And a harmony of splendour is in the
heights of God.
10 By the Word of God does the decree
stand fast ;
And they sleep not during their watches.
11 Behold the rainbow, and bless its maker,
For exceeding majestic is it in glory ;

12 הונֶגֶק הקיפה בכבודה y
וַיַּד אֶלְגָּנְתָה בְּגַ[בּוֹרָה] :

13 גַּעֲרָתוֹת תְּתֻוחָה בְּרִקָּם
וַתְּגַנֵּחַ זִקְרָה [בְּסַפְתָּמָן] :

14 לְמַעַן[n] g בְּרָאָה אֹוְצָ[ר]
וַיַּעֲפַף [עַנְןָ כְּרַשְׁךָ] :

17 קָול רַעֲמוֹ יְהִילָּה אֶרְצָו
עַלְעַילָּן [צָפָן] סּוֹפָה וּסְעָרָה :

18 (כְּרַשְׁךָ יְנִיקָּה שְׁלָנוּ
וְכָאָרְבָּה יִשְׁכַּן רְדָתוֹ :
תְּיִאָר בְּחָסִים יְגַהֵּךְ עִינִּים
וְסַבְּטָרוֹף חַמְתָּז לְבָבָךְ :
וְגַם כְּפֹור כְּמַלְחָה יִשְׁפְּךָ
וַיַּצְּיִין כְּסַפְידָן צִיצִים :

20 צִינָת רֹוח צְפָן יִשְׁיבָא
וּבְקָרְבָּךְ [יְם] יִקְפִּיא כְּקוֹרוּעָ :
עַל כָּל מַעֲמָד סִימָם יִקְרִיסָה
וְכָשְׂרִינָה יְלַבֵּשׂ טְקִיה :
יְבוֹלָן [הָרִים] כְּחַרְבָּה יִשְׁקַבָּ
וּבְבָהָה צְמָחִים כְּלַחְבָּה :

22 מְדָפָא כָּל מַעֲרָפָן עַנְן
טַלְגָּה רְעוּיָה לְדָשָׂן שְׁרָבָן
סְחַשְׁבָּתוֹ הַשְׁקִינָה אֶלְגָּהָן
וַיַּבְּנָע[m] בְּתָהוּסָם אַיִלָּסָם :

24 יוֹרְדִי הַיּוֹסֵם יִסְפְּרוּ קַצְחוֹן
לְשָׁבָע אַוְנָנוֹ נְשַׁתּוּסָם

- 12 A circle it describeth in its glory,
And the hand of God hath stretched it
out with might.
- 13 His rebuke scribbleth the lightning,
And maketh brilliant the flashes thereof
in judgment.
- 14 For this reason, hath he created a treasure
house,
And maketh the clouds to fly as winged
things.
-
- 17 The voice of his thunder maketh his land
to reel ;
The whirlwind of the north, the tempest
and the dust storm !
- As winged things, He maketh his snow
to fly,
And like a swarm of locusts, when they
settle, is its descent.
- 18 The sight of its whiteness blindeth the
eyes ;
And the heart is dismayed at the raining
of it—
- 19 And also hoar-frost he poureth out like
salt,
And maketh it to bloom with flowers like
sapphire.
- 20 The cold wind of the north He causeth
to blow,
And in the heart of the [sea] He con-
gealeth its fountain.
Over every standing water He placeth a
sheet (of ice).
And as a breastplate He clotheth the
pond ;
- 21 The vegetation of the [mountains], it
burneth like drought,
And quencheth the young shoots like a
flame.
- 22 The healing of everything is the distilla-
tion of a cloud,
And the falling dew is to render fat the
barren land.
- 23 His thought made Rahab to subside,
And in the Deep, hath He planted the
isles.
- 24 Those who go down to the sea tell of its
bound(s).
And at what our ears hear we are astound-
ed.

- 25
- שְׁכָס פְּלָאוֹת תִּמְהִיר טַעֲשָׂהו
פְּנֵי כָּל חַי וְגַבּוֹתָה רַחֲבָנו :
- 26
- לְפָעֵנְהָוּ יִצְלָח מְלָאָרָא
וּבְדֶבֶר[ו] פְּעַלְוּ גַּזְרָא :
- 27
- עַזְבָּאָלָה לֹא נְסֻפָּע
וְקַיְן דָּבָר הָוּא חַבָּל :
- 28
- כְּנַדְלָה עַזְבָּא כִּי לֹא נְחַקְרָא
וְהָוּא נְדוּל מְבָל טַעֲשָׂיו :
- 29
- [זְוַרְא יַי] מָאָד מָאָד
וְגַפְלָאוֹת דָּבְרִיוָּה :
- 30
- טְ[נַדְלָה]י יַי הַרְיָטו קִיל
בְּכָל תִּוְבָּלו כִּי יִשׁ עַזְדָּא :
מְהַרְמָטו הַהְלִיפָּו בְּהָן
וְאַל תְּלָא כִּי לֹא תְ[חַקְרָו] :
- 32
- רוּב [סְתָרוֹתָה] פְּ[אָלָה]
מַעַט רָאִיתִי טַעֲשָׂיו :
- 33
- אַתְּ חַבָּל [עַשָּׂה יַי] f
[וְ]הַסִּידִים נָתָן חַבְתָּה :

- 25 Therein are wonderful things, the marvels
of his work.
Variety of all living ; and the mighty
ones of Rahab.
- 26 For his own sake, He maketh his work to
prosper—
And by his word is his work fashioned.
- 27 There are many more things like these,
and we cannot exhaust them;
The final Word is, He is The All.
Let us still magnify him, for He is un-
searchable,
And He is great beyond all his works.
- 29 Exceeding wonder[ful] is the Lord],
And marvellous are his words,
- 30 Ye that magnify the Lord, raise your
voice[s]
As much as ye are able, for there is still
more ;
Ye that exalt him, renew (your) strength
And faint not, for ye have not yet search-
ed him out.
- 32 There is a multitude of hidden things
beyond these,
(But) a few of his works I have truly
seen ;
- 33 All things hath the Lord done,
And to his saints hath He given know-
ledge.

CHAPTER XXXIX.

15]a GL: lips|b S: **וּמָ** recount |c GLS pl|dS + **וְ**, for which GL bear evidence, though they om. Hd. **16]e** after GLS |f GL strengthen by the addition of an adv. |g 12, 5, 15, 12, 32, 17, 42, 11 Ch. 2, 15. |h suff. refers to not to **אֶל** a|i read with M; subject is **בַּשְׂרִ**; **צֹרֵ** not to **אֶל** a|i read with M; subject is **בַּשְׂרִ**; **צֹרֵ** a; 15, 18, 31, 12, 42, 17. Jer. 48, 2. The frequent use of Hiphils in Sir. illustrates the development of secondary stems in late II: b is a variant of 21b, 30c, 21d, 34d, 33b; 30b; S34b is conflate. **17]j** after GL. Place S21f after 16b and regard G17a b as doublettes of 21 a b|k S: **מְעֻרֵב**; G: **וְרֵנֵ** |G 73, Ex. 15, 8. Ps. 33, 7. Sm. falsely **נֵ** (Lv. 24, 4. Ps. 132, 1) which means "lamp" and cannot be regarded as a translation of **שְׁאַלְמָ**. The confusion of G and S arose from the absence of the original H text, of words for "water" and "sun," though the ideas of "rising" and "declining" were evidently suggested by G, reflecting upon the incident of the Red Sea, applied these to the rising and recession of the waters, while S, associating 16a with Gen. 1, 31, applied them to the rising and setting sun. Pr. 4, 19. Sm., apparently seeing the weakness of **נֵ**, adds **בְּכָרוּבָ**, for which there is no support in the Cod.|m after GL|n is used for "sun" in Job 31, 26, 37, 21. Hab. 3, 4. The deleted dittog. from m; S may have read **בְּצָהָרָ** falsely for **בְּצָהָרָ** to balance the erroneous **מְעֻרֵב** for H **יְעִירֵ**. **18]o** text illegible; G differs from S, making the recovery of H difficult |p G = **מְחֹרֵ** 19]q **מְסֻתָּרָ** 41, 14, 16, 17. Wisd. 1, 8-10. **20]b** is a variant of 18b and so should be deleted (Sm.); c is gloss on d. **21]r** S repeats |s S+**בְּ** and omits **בְּ** in **בְּזָהָרָ**. **22]** after GS|u CN make subject personal, without changing the gender G = **צָבָדָ**, but Herk.: **διάκλωσε** as in Dt. 11, 4. The word is NH, occurring only once in the Qal ii. OT., Lam. 3, 54; Hiph. II K. 6, 6 |v **חַבֵּלָ**; G: **ξηράν**, in much the same sense as **אֲרֵין**. Subj. of **הַצִּיָּהָ** is t: yodh is a vowel letter, or, if transposed with wau, may be regarded as the third radical, which is generally omitted in third fem., but by analogy with first sing. may remain, 50, 10. Is. 65, 11. **23]w** after S; G accus., L nom., M illegible. |x emend S **לְנַדֵּ** to **לְנַנֵּ**, Af. of **נַנֵּ**, to expel; see L for = |y so Sm.; L siccata est terra. **24]z** after M; L a appears to be a defective rendering of S/a after GLS|b M: **יְשָׁרֵים**, Is. 40, 34|c so Sm. after GS|d S free. **25]e** after GS|f GS: create. 38, 1 and often |g S: in the beginning |h delete **בְּ**, dittog. from a or influenced by 21c S (?). Noeldecke, as quoted by Sm., inserts **δύαθά καὶ** in G|i G 39, 4. Wisd. 18, 9. Tob. 12, 7. Pr. 16, 4. **26]j** so Sm. after GS: S often corresponds to H **צֹרֵ** (G **χρεία**); S+**דְּתַהְבָּעֵי** |l S attaches to a|m G attaches to b: S coordinates with the following word; it should be in the const. Ps. 81, 17, 147, 14|n S: both grape and red grape. Sm. draws attention to the play on "blood of grape" and "cream of wheat." |o S: vestment and clothing Ex. 22, 26. Notice play in G: **πέρ,** **πυρός,** **ἄλα,** **γάλα.** **27]p** G: **εἰς ἀγαθά;** S ptep. pl. |q L + et peccatoribus |r M: **אַרְזֵל** to loathsomeness. 37, 30. Num. 11, 20.

28]s so Sm., after G|t GL= אֲסֹרִים (?) Ps. 2, 3; and יְהִקֵּי Jer. 5, 5; L, probably, στρεόω, instead of στρέω. Is. 41, 15 GH | u 42, 10; S: עַקְרָן. Job 14, 18. 18. 4. 9, 5. c d are obliterated in Cod.; Sm. reads בָּלָה for συντελεῖαι, but S=קָצֶר (דִּינָא); S was falsely read by G as πανθίον (δικαιούσιν). Ez. 6, 13. Zach. 6, 8. 29]v so Sm. Le. et al., after G and emended S|w GS: death |x S: לְדִגָּא, an error for נְעָזָב. With the exception of the omission of y, the S stich agrees with the refrain (?) of the chap. cf 16 b (notes); GH may have followed S. If b is original, perhaps it should be read after 30b, as it breaks the connection of thought here. 30]y G pl. 12, 13. Dt. 32, 24. | z Lv. 26, 25. Notice the word play in b and 28a in S|aDt. 13, 16. I Sam. 15, 8. |b after GLS |b, GL om. M begins stich with בְּ as 29 b; S om. cd, which points to their being variants of 16b or 33b | c M: גַּנְחָרָן, 21b|d detach wau from following word and add it to d (M). G=בְּאַרְצֵנוּ eG: need, taken from H c/f L sing. 43, 14. Job 38, 22-27. 29, 34. 31] Compare S דָּפְקָד with H דָּפְקָדוֹן 30d | g G: in their times; S: and all their days |h could be either Qal or Hiph. Ps. 78, 17. 105, 28; GS.: transgress |i M: 17d. 32]j HS 25 b|k 8, 8. 38, 3 |l S+ כְּתִיבָן and pl. verb, with בְּנִינָה as subj. 33]m M: הַכְּלָן S, an abbreviation for קְפִיסִין |o 16b. 34]p after M|q S 21c; Sb+ בְּאַוְצָרָא + (כְּעִקְבָּר) after M; GL: be approved. 21b. 35]s MG+|t G first pers. pl.; S+תְּהִלָּה |u S: to his name |v S om. G=κυρίου.

CHAPTER XL.

1]a NH Gn. 26, 20. 3, 21; M 39, 33; G = χρεία which corresponds to S צְבוֹתָה, though the latter cannot be a direct || to H, which = צָוָרָה 39, 16. 26|b S pl.|c in Sir. generally || to G κτίσις and S בְּרָא, though in OT it means to divide |dM: יְלִילָה |b is under the government of לְקָדָשָׁה in OT without wau, in NH with. S: race (?) |f S pl.; G: Ἀδάμ |g G om. suff but pl. μητρὸς αὐτῶν, S pl.: נְקָדָם |h 46, 13. 50, 22. 51, 5. Jon. 2, 3|i G: ἐπὶ ταφῆ but AC: ἐπιταφῆς; L: sepulturae. M: אָרֶן |j G: παντῶν; S: to the land of the living; M: γῆς, Job 1, 21. 2] H om. but in GLS, which see. ήμέρα τελευτῆς is one of the series of evils, which constitute the heavy yoke of xb and so, contrary to Sm., may be coordinated with the other expressions. Entire v2 is in apposition with predicate in 1 a b, Wisd. 1, 13. 2, 24. 3]k Aram. constn; in OT always with לְעֵדָה; M illegible, S pl. G sing. |l S: of the king, G: ἐν δόξῃ in glory. לְ of locality, cf לְאַחֲרָה 49, 5. 12, 12|m M: לְוַיָּה and לְבַשָּׁה; G=לְשָׂה (? Sm.). Job 2, 8. Is. 47, 1. 26, 19. Ps. 7, 6. Job 34, 15. Koh. 3, 20; "clothed with dust and ashes" does not occur in O T. 10, 9. Esth. 4, 1. לְעֵדָה is frequent in later construction. 4]S only "crown." 11, 5. 47, 6. |o II K. 1, 8 |p G: a garment of raw flax; L falsely ligno for ligo; Ex. 22, 26. Gn. 25, 25. 5]q GS: anger, 30, 24|r S attaches to bis 43, 17. Ps. 55, 5. Ex. 15, 16|t after M; Tiphah formation, N H form תְּהִלָּות. 34, 29|u without yodh in 11, 28. 32, 9.

11, 9. *a b* are under domination of *ta|v* adverbial accus. S with prep; substantive, but could be const, inf. 46, 19. Is. 41, 16.] w so CN et al after G. S obscure, perh. **שׁנְדָר** *להוּן* should be read **שׁנְדָל** *הַן*; S **שׁנְדָל** means "to shake," "agitate," while **חַוֵּן** is Nestorian for **חַיִגָּה** "mind," "intelligence" (= **חַבְלָה**) G could be a free rendering of **חַיִגָּה** (Le. 34), Koh. 2, 3] after M, Ps. 34, 1. I Sam. 21, 14. 6] Sa *b* om.; H for *a* is very difficult; the pl subj. of readings proposed, refers back to the series of evils enumerated in v. 5] y text uncertain; the reading proposed is remotely possible |z Versions throw little light on the text |a G from him or it |b with Sm. |e (?) G: **σκοτιάς**, Sm. **κόπων** | "to look this way and that" in perplexity, corresponds to G "terrified" and S "deliberate." Is. 41, 10] e GS: in vision of S: of the night |g implied in **ἐπεφεύγεις** along with **שְׁרִיד**, or else is wanting |h GL falsely "war" for "enemy," 7 Cod. badly defaced |i after S, which Sm. rightly points out, is often a translation of H **צִוָּר** (13, 6), which may have been written here by a scribe for |j **רָצֹן** |j G: safety. |k Cod. apparently, also GS |l proposed readings give the sense of GL and may be accepted tentatively. 39, 18 H S; 8] H entirely obliterated; G connects with 39, 28, 29, 30; with its reference to cattle, it is unsuited to its present setting. See Sm. for full discussion of verse. 9] C only *a*, S om., L. *a b|m* 39, 29 H S. 41, 5 M|n L = **תְּהִרְתָּה**, 5 *b|c* G falsely: sword. Dt. 28, 22 (emended) |p so L|q Sah. = **כִּבְשָׁת** (Sm.) 10] S om. |r only here in Sir. as || to **ἀνθρώπος**, 39, 27 |s G **רָאֵתָה** **וְאָרֵתָה** |t after M |u M: **רָעָה**. 44, 17; in O T. usually with **עַשְׂתָּה**, Jer. 4, 27. Ez. 11, 13. 11] v 41, 10 G. |w G = **טִמְמָנָה** |x G = **יְמִינָה** Koh. 1, 17, 12, 7. Wisd. 16, 14. 12] om. in H, but found in S G; *b* only in L. 13] y after M G; delete **לְשָׁן**, as dittog. from 11 a|z so Sm. after G; collective |a see Sm. for a full treatment of this verse, especially on **אִיתָן**. The figure is intended to represent the evanescence of wealth |b Job 6, 15. 14] construction of G in *a* is impossible |cd proposed tentatively |e after S; S om. *b|f* G free or = **פְּשָׁעִים** |g pl. after G. 15] h after M G S; Job 14, 7. for meaning of S|i S: shall not be; G: shall not multiply branches. L also supports the reading proposed. M: **יְכַהֵּן**, Hos. 14, 7. Ps. 80, 12. Job 8, 16. |j G: unclean; S: **עֲקָרָה**, should be attached to *a* instead of *b* |k M: inhabits (צָבָא). Notice play on S **שְׁנָא** and **עַכְרָה**; the latter means to extract a root (of a tooth). 3, 28 G 23, 25 G. 16] acc. to D Gl, S: planta clavicularis agens, = G **λινόχωρτος**, Brockelmann. |m of use of **שְׁפָתָה** |n after S G; Prof. McCurdy (in seminary) explains as having originated from **יְרָה** (the autumnal rain) which was falsely transcribed for **רָקָה**, cf. S o subject is 1, Job 6, 17; M: **לְעָנִי דְּעַכְתָּה**. 17] 8, 5 H S G. 42, 4, 22, 22. G S 6, 1 G S H. 50, 24. S here = H **חַסְדִּים**; G: **χάρις** |cf versions for vv. 23, 27; note similar confusion of **עַתָּה** and **צִוָּר** in ch. 39; in Job 22, 15 S is a translation for **עַזְלָבָן** |r G S L = **בָּרְכָה**, which Sm. reads |s S: and the works of just men. 18] t after G; M: **יְוָהָה**, Pr. 25, 16. L begins verse with fili |u 16, 14. Koh. 4, 9. 9, 5. M **שְׁכָל**, "skill" may suggest **χρῆστος** (G: **ἐργάτης**) "skilled work" |v pl. to agree with double subj. |w M: **הַבְּנָה**. 19] S H four stichoi; GL only *a d*. H is a retranslation from S (?); bc

should be deleted as corruptions or glosses. The two final words in S b are dittoq. from 18 b and the rest is a corruption of d. נִתְּנָה is a retranslation from S; emend S to בְּנִינָה (so G); יְפִרְחֵה was written in the interest of יְמִינָה but נִתְּנָה is better; S רְכֹתָה and אַיְקָרָה are unsupported. 19]x 36, 29. 20]y S is used attributively, but עֲתִיקָה is a substantive as well as an adj; G = שִׁיר (Le. et al.) 32, 5. 49, 1|z S sing., due to omission of wau between the nouns. 19, 2. 31, 28. Hiph. not found in OT and only here in Sir. |a G L: love of wisdom, perh. צָדָקָה, 3, 13. 13, 8. 21]b M: חֶלְלָה |c S = ἀπόθεμα, which Barhaebræus explains as "flute" (Sm.) |d G: sweet: S agrees with H ἡδονή Pr. 25, 15. 22]e with Str. and P. |f 36, 27. 11, 31. 34. S also a substantive: דָּרְנָה. The word is sing. in G L S. 45, 12 G|g is subj. in G|h 43, 21: pl. not in O T and sing. not in Sir.; Sah. χλόνη, nom. instead of accus. |i M: שְׂדָה. Ez. 16, 7. G: δύον (?) Sm.) After v. 22 there are several lines written on the margin, for the translation of which, see C N. 23]j after G S. 7, 12. 41, 18. |k G: ἀνταντώνεις; S: תְּקֻרְבָּן (emended by Sm.) The word is evidently N H, as in O T it could not correspond with either G or S|l G L = סְשִׁנָּה; S free. Pr. 19, 14. 24]m G pl. |d with Sm. Str. |o after G M. 25]p 37, 15]q after L S, cf G 9, 15. 37, 7. 8. 26]r L read S as נִקְרָבָה instead of נִקְרָבָה, the former meaning "spiritual force" (facultates) as against "physical force" of the latter; in addition, L transposed the words |s with Str. Le.: G: elevate the heart, cf 31, 20 where ἀναψύω ψυχήν = joy of the heart (Sm.) G 1, 12. 23, 27; and further 7, 35. II. Ch. 17, 6. Dt. 17 20|t see note on 39, 18, where GLS (?) read as here. See S for additional lines written after 26d. 27]u 17 a, 23a; S has passive verb in the three cases |v S + נִתְּנָה, Is. 4, 5. 28]w after M G S L. |x L free; L for b: it is better to die than be in want. S: it is not good to die but it is good to live |y literally "to be gathered." |z Ryssel connects with נִתְּנָה, 30, 17. 29]a S pl. 6, 10. 14, 10|b S free; L: his life is not a life even in thought |c after M, cf 31, 16 where G μωθῆς = S נִתְּנָה, used here. Wisd. 4, 11. Dan. 1, 8 |b G M = suff. |e after M, 36, 24. S: who loves dainties. |f after M|g M: טִיעִים; L G = טִינָעָה; S: they are as fistula of the bowels. G 29, 28. 37, 30. 30]h after G S L; לְאִישׁ is drawn from 29 c (Sm.); 19, 2. 6, 4. (cf v. 2) Is. 56, 11|i M: בָּאֵשׁ בְּוּרָתָה as a consuming fire. Jer. 20, 9; G S om. כָּתוּ.

CHAPTER XLI.

1]a after M|b Ez. 13, 18|c S: how evil art thou, 40, 9. 10, 11. 11, 28. |d Sm. Le.: שְׁקָם, but there is undoubtedly a letter between שׁ—שׁ; here in the sense of שְׁלֹום, to which S עֲתִירָה corresponds, though it could not be directly a translation of ἀρένη. The word generally expresses "rest", but here the "ease" resulting from prosperity. 1 Ch. 4, 40|e is either "substantial" or "local" (Aramaic use). 44, 6. |f G: undistracted |g 8, 10. 11, 17|h S = עַזָּה |i 40, 13. 26, 2. 7, 6. |j in later books in much the same sense as פְּקָדָה. 12, 5. 15, 2. 31, 3|k

37, 29, 30, generally collective. 2] cf v. 1 | m after S | n 38, 22; S: how dextrous art thou. L: judicium | o Job 31, 19. Pr. 31, 6 | p Is. 40, 26, 29 | q, transpose, שִׁגְלָשׁ and בַּיִשֵּׁל, reading for the former | k; S: אֲכֹל; G: ἀσχαρογύρων. Both G S have only one word for "stumbling". Jud. 19, 17. M has two readings: וְנַקְרֵב and וְמַשְׁלֵב S+ | r עַזְנָךְ; G: concerning all things | s 4, 25. Ezek. 2, 6. N H | t L: חַכְמָה; S: and there is not in him strength to work. 3] v S= חַלְקָה | G of b free, II. Esd. 3, 7. Wisd. 1, 13, 2, 24. 4] G L= חַלְקָה. 38, 22 | v = רַיִשׁ. G: εὐδοκίᾳ | w after M | x G M = οἰκοῦ, 14, 12, 16. 5] v Gn. 21, 23. Is. 14, 22. M: יָצָא (C N). G: βθέλυρα, only in "B," in all other MSS. βθέλυρα | z so Halevy (quoted by Str.) after GS; M: בְּדַת עֲרֵים, 42, 11 c | a with G S | b S: race; in G the meaning is included in the ptep., which Sm. refers back to a possible אֲחַלָּה | c S mutilates the word | d with Sm. Is. 1, 4-6. 6] e M: עַל כָּבֵן עַרְבָּה | f G: inheritance | g with Le. | h so S; G = οἴκος (CN); see notes under 40, 17. | i With Sm.; S: גַּסְטָר. 7] j with C N et al. קָלָל is the word generally used in such a case. 3, 9, 16. Pr. 30, 10, 20, 20 | k S + | r כָּנָנָה "upright." | l C N et al. after GS | m S: בְּעַלְמָא אֶלְמָא "in the world." G pl.; subject is indefinite. 8] n so G | o with Le. after G S; S erroneously לְהֻנָּה | p cf. 40, 3. Aram. constn. | q G + לְהֻנָּה, 46, 5, 48, 20. 9] G L only a b (= H d); S om. b | r after M | s G: if ye be born | t G is dittog. from b. G a is conflate. S 9 b is a variant of 7 a, 7, 34, 38, 16 | u M: לְלַלְתָּה. 10] For a cf 40, 11. Is. 20, 17; M: אֱנוֹגִים (p) in both cases | v M: יָצָא | w notice assonance with 9 d; G: ἀπὸ πατάπας; S: his end | x G S: to destruction. Is. 41, 24. 11] y M: בְּנֵי. S om. a Job 13, 28. Ps. 32, 3. Sir. 14, 17, 2, 47, 19 and four other instances in Sir. | a G: of sinners | b G: οὐκ ἀγαθόν. S: נְבָעָה (perh. נְסָתָעָה), 39, 9, 44, 10, 47, 22. 12] c Koh. 8, 15; S: נְלִיזָה | d G L = "many" | e M: כּוֹפּוֹת | f after M; S דָעַת makes no sense and should be read דָעַתָּה "of riches"; L: precious. G: of gold. Pr. 21, 20. Hos. 13, 15. 13] S om. vv 13-18 | g after M, the abstract noun (Sm.); att. מִן to יְהִי to constitute the pl. and restore the lost יְהִי | h after M | i G = יְאַגְּזָן (?) . 14 b c] G a should be read after 15 c | j Hoph. not in O T.; M: בְּסָתָרָת, Pr. 27, 5 | k M: לְעַת. 15] l 4, 23, 32, 18. Pr. 12, 23, 10, 14, 14, 33. 14a] m G, which was originally αἰσχύνη, may have passed through ἡσυχία, (?) to εἰρηνή. | n G = בְּרֵשֶׁת (Sm.). 16] G begins line with τοιαροῦν, | o G: by my word. Sm.: κρίματι; M: בְּשָׁטוֹן | p 14, 3 | q G = (?) | r G (?). 16] s G pl. | t M: פָּתָח Gen. 49, 4. Hos. 4, 11 | u after M G | v after M G | w 7, 13. Nah. 3, 1. Ps. 59, 13. 18] x G: judge; L: chief = G (?) | y G: טָהָרָן (Sm.) | z G: ruler; L: judge | z G free | a M: שִׁתְּהַשְּׁתָּה 42, 3 M. Aram. is the same. | b G: injustice. 19] c L: de furto, 8, 18. (G: κρυπτόν); M: זָהָר seeks to correct the meaningless זָהָר. Dan. 2, 18, 29. | d Ez. 16, 59. 17, 16, 18, 19; S: דְּבָבָל | e G L: God | f emend S: בְּקָבָבָא to בְּקָבָבָא, "compact", "agreement". | g after M | h after M, 4, 3, 4. | i after M. 20] j after G, 48, 10. L: ne avertas faciem | k an Aramaism (Sm.) M: טִיהָתָה | l after M | m so M, 42, 3. 21] n M: בְּשִׁיאָל | o after G; Le. sees traces in Cod. 21] p so Sm. but (?) . G: μὴ ἐπιστῆς. 22] q after G | r G pl. | s C N et al. | t M: דְּבָרָה | u G pl. v 7, 31, 31. שָׁלָה (M b) is explanatory.

CHAPTER XLII.

1] a G: **מֵאַיִל** | b Pr. 17, 9 | c 11, 8 | d only here with ס 6, 9 | e M: **אַיִל בְּשָׂת** | f only here and 32, 10 as an adj. (Sm.); L = **אַיִל אֹרֶב** (?) 4, 21 | g 44, 23, 46, 19. | h G: **מַעֲלֵה וְמַעֲלֵה**; M: **אַל** | i 4, 22, 35, 15. II. Ch. 19, 7 | j with Sm. C N after G. 2] k 49, 4 | l prior to 39, 15 (also 43, 7, 12) with wau; after 39, 15 (except 38, 22) always without | m after M G. Delete **בְּצָדִים** as dittog. | n 13, 17, 10, 29. 3] o G **λόγοις** = **שִׁיחָה** (?) 13, 26, 11, 8 | p NH, 12, 13, 14; M: **שְׁוֹתָה** | q written above **אַדְנָן** | r L G free, 41, 21 | s GL: of comrades; M: **וַיֵּשֶׁר**, perhaps for **וַיִּרְשֶׁה**, Jer. 32, 8. Pr. 8, 21. 4] t G: concerning precision, 16, 25 G; G om. 5 d | u Sm.: erprobten. | v M: **פְּסָחָה**. 4b] w G: **טָלָלָה** **מֵאַיִלְיָה** Sc] x with Sm. Str. for the entire stich; G reading falsely **כָּבֵד** (Ez. 26, 9) for rendered the stich: making the side of a knavish servant to bleed. See Sm. for discussion of verse and cf 7, 18, 37, 11. M **סּוֹרֵר** is an explanation of, (ב) one of the meanings (primary) of which was to practise, then teach. See Lexicons. 6, 5 a b are om. in H. 6] y M **טְפֵשָׁה** is explanatory, apparently reading **כְּעֵרָה**, Ps. 49, 11, 73, 22. Pr. 30, 2 | z G: **σφραγίς + μαλόν** a G = **רְבִיר**; Job 24, 16, 7] b after M, Ps. 31, 6. Lev. 5, 21. | c GL: n and weight; perhaps appende = **מְסֻמָּן**; M **תְּחַשֵּׁב** is explanatory. | d M: **מְרוֹדוֹת וְתְּהָתָה** נִגְהָת, cf Aram. Ezr. 6, 1. 8] e M: **מְרוֹדוֹת** | f, GS 41, 2 c. Under **נוֹטֵל** and between the lines is **שָׁוֹאֵל**; M: **כּוֹשֵׁל וְעַנְהָה בְּנוֹת** בְּנוֹת; f is made up from both **נוֹטֵל** and **יִשְׁיַחַ**; only one word for old man is necessary. | g 9, 3 | h Some G MSS.: **וְמַעֲלֵה וְמַעֲלֵה** | i NH 13, 13 Ezr. 4, 22. See D Gl.; notice the art of the writer in playing upon **וְמַעֲלֵה**, a word similar in meaning to **נוֹתָה** | j 31, 22 GS | k 40, 1, 9] See C N for text and translation of M 9-11 | l after GL (Sm.); S = **יִקְרָא**; M 31, 1 | m after M | n 31, 1, 47, 23, 40, 6 | o. **בְּ** in (b) are dittog. from word below; excise and transpose with **תְּנַוְּר** in a, converting the former into **תְּבִלָּה** = G **παρακμάση** — Gn. 18, 22. Ps. 32, 3 | l convert into **תְּנַוְּר** **בְּ[בְּ]** **תְּ[תְּ]** **[א]**; G: **συντηρεῖν**, S: **וְמַן בְּעֵלָה** 10] q Ex. 22, 15; S = **מְפַד** or freely **סְרָה** | r G: **מַעֲלֵה πάραβη** (?) Is. 49, 21. Job 3, 7. | s with Sm.: M: **פְּתָחָה** | t Sm. Str. P. after GL. 11] u after G, L (luxuriosam), 18, 33 | v with Sm. P. after GL; S: establish | w G free. Payne-Smith, as quoted by Sm. reads S **סְרִיאָה**; M: **סְרִיחָה**, Aram. and NH. Jer. 49, 7 | x S 16, 10, where S **אַרְטִינְגָּשָׁה** || to H **לְכָה** ; G = **לְכָה** עַרְלָתָה **לְכָה** which S may have falsely read here for **עַרְלָתָה** | L = **גְּנַעַת** (?) Ez. 16, 45 | y after M | z S: **דְּקָרִיחָךְ**, which may account for the omission of "city" in S c; S + **בְּרִזְגָּנִיא דְּעַבְדָּן** (c) | a S: let her not go out | b C N render by "chamber." Sm. + **תְּבֹות** [uehernachtet]; some such addition is necessary | c S = **בְּאַיִל** (?) | d S: court. 12] e S = **כְּלָבֵךְ** + **תְּחִיה** | f G twice, or **קְמַבְלָאָה** refers to g. **מַלְלָא** can only refer to f. Perh. M should be **הַנְּהָה** "her charms" and f changed to **תְּרָא** | g with Le. after GS: Pr. 8, 2. cf Esth. 2, 3, 9, 13 and notes in Sm. | h M: **הַפְּנִים**; Hiph. not in O T. 13, 22 S. 13] i S: into a garment | j S: falleth | k L = **בְּאַבְדָּן** (?) 14] l after M | m M: **עַד**; G = ptep. (?) | n with Sm. | o after

M H ; G **καταισχίνοντα** is either a corruption of a derivative from **καταχίω** or else is || to **תבִּיעַ**, which is wanting; L may be construed with either G or H | p S is a corruption for **אֲשֶׁר**. 15]q 51, 8. 45, 16. | r after S ; GL pl. | s M for t, but better for **אָלֶיךָ**. So G SL | t so S (Str.) GL om. verb; GL om. d | u S; || v after S | w with S **כְּרִתָּה**; see notes under 40, 1. M: **חַדֵּל**. 16]x after GLS (Le. et al) | y G : looks down upon everything | z, S : mercies 44, 2. Ps. 145, 9. Is. 59, 19. 17]a G = **הַפְּלִלָּה** (?) Ps. 4, 4, suggested by b | b Job 15, 15. | c S + greatness. 39, 16 a S; M: **גְּבוֹרָתְּךָ** | d GS om. | e yodh is a vowel letter; M: **אָמֵן** | f S = **לְאַהֲבָיו**; Sm. emends S to **לְדַהֲלוֹתִי** (= **דָּרְיוֹן**). Ps. 103, 21 | gafter M. 18]h 16, 18. 43, 23 | i L + hominum | j N H 3, 21. 43, 28. Zaqeph should be placed over the final syllable | k L: astutia; S : thoughts, 1, 6 GS | l 16, 23. For S +, see 43, 2 | c d in GLS. With G c d, H 12 a, cf **σημεῖον**. Is. 41, 23. 19]m S pl | u 11, 19 G H. S + **רַדְבָּחָה** | o after M. 48, 25. Is. 41, 22. 23; both n o are wanting in O T. | p GL: footstep. 14, 22. 20]q G: **οὐκ ἐκρύβῃ** | r M **חַלֵּף מִנִּי** I Sam. 30, 19. Is. 40, 26. Sir. 46, 12. 21]S in in 20 b belongs to 21 a; GL amplify b. 48, 25. Ps. 106, 48. | s after M | t 5, 10. Job 23, 13 | u with Le. et al. after GL. S om d | v 39, 16, notes | w Ezr. 8, 16. I. Ch. 15, 22. G free. 22] H om. a b. G a **σπαθῆρος** = **כִּידְצָה** (?), an error for **כִּידְצָה**, after S **שְׁבָתִין**. Text of G S difficult 23]x S pl; G (L): **πάντα ταῦτα** | y with Le. Sm. (et al); S pl. | z G pl. 39, 18 SH | a S : are hastening + **עֲתִידִי**. 24]b S: "by twos" + **לְקַיְבָּל** (G **κατέραρτι**) | c 39, 21 | d GL free. 25]e 39, 34 b | f with CN, Sm. et al.

CHAPTER XLIII.

1] Reading a with Sm. | a assonant with **טָהָר** | b after G | c delete n in Cod. or change it to ס | d G: glory, 40, 27 | e M: **בְּצָעֵץ**. G = M | f after G M, Ps. 19, 2-7. S a: the work of the sun is to show and to praise | g GLS read (Aram.) **מְאֻנָּה** "vessel, instrument." | h SG: Most High. 45, 8 b GS. 3]i P connects with **צָהָרִים** noon-day; so G | j "boil," "seethe." N H Ez. 24, 5. Job 41, 23. | k cf G 39, 22 | l Ps. 147, 17. 4]m Sm. : G **φυσῶν**; or perh. G understood **צָהָר** to be from root **נָצַר** | n offered as a substitute for the difficult **צָהָר** (but see Sm.) | o ס at the beginning of **צָוֵצָה** is dittog. (?) | p. GLS = **כָּלֶלֶת**, Dan. 3, 1, 9 | q M **כָּלֶק**: "ascend," an assumed root from Aram. **נָסַק** (Ps. 139, 8) for **כָּלֶק**, Hiph., is therefore, **כָּלֶק** | r after M | s S : circle of flame | t SG om.; perhaps due to **שְׁבָתִין** extending beyond the line in 6 a | u S + ; G + **אֲדָרְפָּת** and so perh. **קָרְנָה** should be inserted in H. Ex. 34, 29. Hab. 3, 4. | v G: make dim; L: to blind. S: to burn. Is. 43, 2. Pr. 6, 28 | w SG L pl. 5]x after M | y transpose **יְנָצָב** and **יְמָם** 6 b and convert the latter into **יְמָם**, Ps. 19, 6, also G; L: hasten; S: **סְרֹהָב חַלְבָּה** | z Ps. 19, 6; and after GS, ס is unnecessary, but may remain. 6]a some G MSS.: **אֲנוֹסָר** as **στάσων** (Sm.) S **מְאָד** = **עַמְדָה** Josh. 10, 13. There is no case cited of **זָהָר** with moon | b (?) | c take **מ** 5 band transposed with **יְמָם**; a || is needed for **זָהָר**. 7]d aft. | e, "moon" occurs in GLS and as

it is repeated twice, in 6 a and 8 a (versions only one in each), perhaps a word for moon should be inserted after וְמִבְנָנוּ | e Job 10, 22 | f Cant. 2, 11 | g G: συντελεῖας S: אֲחַרְתָּה אֶת־
 cf Jer. 29, 11. Sir. 7, 13. תֹּהַת. 8]jh 6, 17 a b | i all versions but H read in b; G L S: increasing | j L: in consummatione, an error from 7 b; M: וְבַתְשׁוּבָתִי | K. 14, 2, the only instance of Hith. in O T and only here in Sir. | k G L S om. נְבָלֵי, Is. 34, 4. | l N H, or perh. צָדֵק, Mal. 3, 3. 9] m collective; GSL pl.|n after M; G: κόσμος | o M: (perh. שָׁרוּק Sm.) | p v. 30. 45, 2. Job 25, 2. 10]q S L G: with holy words | r S: דִינָה 38, 22. 45, 5 | s after M (sing). G: and do not faint; S: do not change שְׁנָה | t S: and in their courses. cf with H, Ps. 63, 7. 90, 4. 11] S om. the rest of the chapter. | a, G L H agree. | u M: עַזְּבָנָה; Gn. 0, 13 | v G om. | w M: נְהַדְּרָה G: ἀραιῶν; 36, 6. 46, 2. 50, 5. 12] x with C N after G; M: חֹדֶש Is. 40, 22. Job 22, 14 | y M: בְּכֻבָּדוֹ | z G: hands of the Almighty | a with Sm. Gen. 49, 24. 13]b with Sm.; G= (?) | c Ezek. 9, 4 | d M: בְּקָר | e two M readings: יְקָם and יְקִים. Is. 50, 11. Pr. 26, 18 | f G: κρίματος αὐτοῦ. 14]gM: לְפָעַן; G: δὰ τοῦτο | h G L (= נְפָתָח) Job 38, 22. Ps. 135, 7 | b, following Le. 15] entirely obliterated in H. See Sm. Le. for treatment of G L. 17]i Ps. 29, 8. See Sm. on the confusing of ὄντειδισεν and ὄδινησεν. | j after M: לְדַעַת appears to be a transliteration of σωλεύθησεται, G 16 a | k M om. | l Ez. 13, 11. Ps. 107, 25. 29 | m Ps. 68, 10. 18]n Smend's citation of 42, 12 for „Anblick“ is precarious, as the text is corrupt | o G: its whiteness. בְּנֵי is N H | p M: יְהָנָה; G: the eye marvels. The Aram. word יְנָהָר, proposed by C N, appears to be the best offered. The reference is evidently to snow blindness | q, general expression for raining. | r G: ἀκτήσεται. 19]s G+επὶ γῆς, | t after M. G: χεῖ; L: effundet | u Sm. finds כְּסֵדִיר in כְּפָא; G, almost certainly = οὐράνιος (ἄκρα) | v G = צִינִים (Sm.). 20]w Ps. 147, 18. G πνέων is transitive | x וְכָרְכָה is senseless. Wellhausen and Bacher, as quoted by Sm.: רְקִיעִין (or רְקִיעִין) וּכְרִקְעִין (metalplate). Perhaps מְחַבֵּב. Job 37, 10 | y G regards as prepн. ἀφ' ὑδάτος | z עַפְרָה II means to cover over, especially of water so that עַפְרָה may have been read, which G connected with I עַפְדָה to gather (sheaves); it might, however, be free for מְעַפְדָה | a N H and Aram. Ez. 37, 6. 8. Notice use of נְקָר in Job 30, 17, which could be a translation of παγεῖσα 19 b; G (καταλυσα) may have read some derivative of נְקָר; Job 37, 10 | b Neh. 4, 10. II. Ch. 26, 14. Is. 59, 17. 21]e G= הרים (or יְבוֹלָה, Sm.). מְהֻרָב is written over כְּהֻרָב in Cod., and should be inserted, as both G L have it | d Is. 44, 15. Ez. 39, 9 and notes under v. 4 | e with Sm.; G: ἀποθέσει 3, 30. C N cite Ez. 7, 11 (stateliness) | f the only occurrence of this form; Dt. 32, 2. 33, 28. G may have had Job 11, 17 in mind, regarding הַעֲפָעָה as from עַפְעָה “to fly” and then “to hasten” | g to be read in b with G | h Job 36, 28. G L= פְּגַע (Sm.) Ex. 23, 4. Numb. 35, 19 | i G free. Pr. 15, 30 | j Is. 35, 7. 45, 10. 23]k so Str. Am. 9, 5. Ez. 32, 14. cf השְׁקִיט. Is. 57, 20. | l G: ἀβυσσον or m; the sense of the verse is mythological, at least G | n after G | o G= Ἰηρών (Ιηρών, Post-Christian (?)). L adds in hoc signo). But it may be that “Rahab” was carelessly thought

to refer to Josh. 6, 25 and Ἰησοῦς was read for Joshua. 24]p
Aram. constn. 40, 3; Is. 42, 10. Ps. 107, 23. G: οἱ πλεόντες
with accus. L: who navigate the sea. | q G: its danger = שָׁקֹעַ
(?)! r G, the diminutive form. Job 28, 22. Is. 11, 3. 25]s G: καὶ
| t L translates twice. | u G: κτίσις κητῶν; L + et omnium
peccorum. 26]v M: C N translate "for his own purpose."
| w G L = גְּלִיל | x G read as a Niph. from רְאֵץ (σύνκειται πάντα)
which does not occur. 27] G free | y Sm. suggests סִבְתָּה, Dan. 4, 30.
28] G free and a poor rendering | z G = נַחֲקָה. 29]a M: גְּבוּרָתוֹ
30] G free for a b omitting קִיל | b L = הַזֶּד | c Is. 40, 31. 41, 1.
Read c d with M. 31] H om., 39, 32. 33. 32]i With Le. after G. 33]e
G: γάρ. Read b with N P, Le. 51, 8. 12.

V I T A.

I, CALVIN ALEXANDER MCRAE, was born in the year 1874, in the village of Erin, Ontario, where my early education was obtained. In October, 1898, I entered the University of Toronto as a student in the Faculty of Arts. In 1900, I began to specialize in the Department of Semitic Languages, being admitted to the degree of B.A., in the Spring of 1902 and to that of M.A., in 1903. During the course I directed special attention to the following subjects : Hebrew, Aramaic, Syriac, Arabic, and Assyrian Languages, with their respective Literatures, under the direction and instruction of Prof. J. F. McCurdy and his associate, the late Dr. R. G. Murison. I spent the three winters subsequent to my graduation in Arts, in the prosecution of studies in Theological subjects in Knox College (Presbyterian), Toronto, taking lectures, throughout the entire period, in Hebrew and Old Testament Literature with Prof. J. E. McFadyen. During the Academic years 1902-3 and 1903-4, I was occupied, in addition to my Divinity studies, as special Lecturer in Hebrew in the University of Trinity College (Anglican), Toronto. During the winter of 1905-6, I assisted Prof. McCurdy in the capacity of Instructor in the Department of Semitic Languages, in the University of Toronto. I spent August, 1906, to October, 1908, in Berlin, Germany, during which period I took, among other subjects, courses in the following: Assyrian, Arabic, O. T. Theology, and Ancient History; with Professors Delitzsch, Barth, Gunkel, Lehmann-Haupt and Edward Meyer. Since my return to Canada in 1908, I have continued my studies in the University of Toronto, giving special attention to the Assyrian, Syriac and Hebrew Languages.

I desire to express my gratitude and sense of permanent obligation to Professors McCurdy and McFadyen, for the many kindnesses which I have received at their hands throughout my student career.



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